

Gopala-virudavali

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Gopala-virudavali

Text 1

*gopāla-sukhadā seyaṁ
gopāla-virudāvalī
arthāya śrayatām kalpa-
virud-āvali-kalpatām*

gopāla—to Gopala; *sukha*—happiness; *dā*—giving; *sā*—this; *iyam*—this; *gopāla-virudāvalī*—poem named Gopāla-virudāvalī; *arthāya*—for the purpose; *śrayatām*—may attain; *kalpa*—virut—of desire-creepers; *āvali*—multitude; *kalpatām* status.

May this poem, Gopāla-virudāvalī, become like a garden of desire-creepers to give pleasure to Gopāla.

Text 2

*brahma-brahmaja-śarva-sarva-janatā rajyaj-janāḥ śrī-pateḥ
śabda-brahma-gaṇāś ca te ca nikhila-brahmāṇḍa-vaikuṇṭha-gāḥ
aśrāntoṣṭham agha-ghna-goṣṭh-caritam gāyanta eva sthitāḥ
yady adya pratipadyatām mama kṛtam gadyam ca padyam ca kim*

brahma—Brahmā; *brahmaja*—Nārada; *śarva*—Śiva; *sarva*—all; *janatāḥ*—living entities; *rajyat*—janāḥ—the jubilant devotees; *śrī*—of the goddess of fortune; *pateḥ*—of the husband; *śabda-brahma-gaṇāḥ*—learned in the Vedas; *ca*—and; *te*—they; *ca*—and; *nikhila*—all; *brahmāṇḍa*—material universes; *vaikuṇṭha*—of spiritual planets; *gāḥ*—residents; *aśrānta*—without fatigue; *oṣṭham*—for the lips; *agha*—of material impurities; *ghna*—the destroyer; *goṣṭha*—in Vṛndāvana; *caritam*—pastimes; *gāyantaḥ*—glorify; *eva*—certainly; *sthitāḥ*—situated; *yadi*—if; *daya*—then today; *pratipadyatām*—is begun; *mama*—my; *kṛtam*—composed; *gadyam*—prose; *ca*—and; *padyam*—verse; *ca*—and; *kim*—how is it?

If Brahmā, Brahmā's sons, Śiva, all the splendid devotees of the goddess of fortune's husband, the personified Vedas, and all the residents of the material universes and the spiritual Vaikuṇṭha worlds, are singing the Vṛndāvana pastimes of the killer of Agha without their lips ever becoming tired, then why do I now write these words in verse and prose?

Text 3

mugdhānām api lubdhānām

keṣāñcit kavi-māninām

dr̥śyate kavitā tadvad

atrāpy atrapatā mama

mugdhānām—foolish; *api*—and; *lubdhānām*—greedy; *keṣāñcit*—of certain people; *kavi*—as poets; *māninām*—fancying themselves; *dr̥śyate*—as seen; *kavitā*—poetry; *tadvad*—like this; *atra*—here; *api*—also; *atrapatā*—shamelessness; *mama*—my.

Although this poem is just like the mediocre poetry of many other foolish, greedy authors, proud of thinking themselves learned poets, I shamelessly continue to write.

Text 4

nitya-vihṛti-nija-varga-sukha-pratha

kṣity-avataraṇaja-sarvaga-sat-katha

akrama-jita-tula-sauṣṭhava-satrabha

śakra-mañija-ghṛṇi-nirjayi-sattra-bha

svarṇa-ghaṭita-nibhasat-paṭa-saṁhita

karṇa-sukhada-bahu-sad-guṇa-bṛṁhita

citra-bhamāṇi-gaṇa-saṅgraha-vigraha

mitra-sukhada-kṛta-śatru-vinigraha

kīrti-mahasi-jagad-iṣṭa-samarpaka

kīrtita-lava-nija-saṁjñaka-tarpaka

vaṁśaja-kala-vaśa-sarva-carācara

vaṁśa-mahita-pitr-sindhu-sudhākara

ugra-naraka-gaṇa-yogya-vimuktida

ugra-kiraṇa-mukha-dṛg-ruci-yuktida

kṛṣṇa-subhaga-jagad-udgata-dhāmaka

kṛṣṇa-paramatama-śastada-narmaka
śraddhita-manasi nibaddhavad āsita
saddhita-karuṇa-rasa-prativāsita
dustara-bhaya-jana-śarmada-susmaya
pustaka-śata-śata-sustava-dṛg jaya

nitya—eternal; *vihṛti*—pastimes; *nija-varga*—own devotees; *sukha*—transcendental happiness; *pratha*—granting; *kṣiti*—to the earth; *avatarāṇa*—from the descent; *ja*—produced; *sarvaga*—everywhere manifested; *sat*—transcendental; *katha*—topics of discussion; *akrama-jita*—unconquered; *tula*—unequaled; *saṁsthava*—excellence *satra-bha*—the abode; *śakra*—maṇi—*from the sapphire; ja*—produced; *ghṛni*—splendor; *nirjayi*—completely dereating; *sattra-bha*—effulgence; *svaṇa*—golden; *ghaṭita*—endowed; *nibhasat*—lower; *paṭa*—garment; *saṁhita*—wearing; *karṇa*—to the ears; *sukha-da*—granting happiness; *bahu*—many; *sat*—transcendental; *guṇa*—attributes; *bṛṁhita*—expanded; *citra*—amazing; *bha*—splendor; *maṇi*—of jewels; *gaṇa*—of multitudes; *saṅgraha*—collection; *vigraha*—form; *mitra*—to the friends; *sukha*—happiness; *da*—granting; *kṛta*—performed; *śatru*—enemies; *vinigraha*—defeat; *kīrti*—fame; *mahasi*—glorious; *jagat*—to the universe; *iṣṭa*—desires; *samarpaka*—granting; *kīrtita*—glorified; *lava*—a small number; *nija*—own; *saṁjñaka*—with the names; *tarpaka*—pleasing; *vaṁśa*—from the flute; *ja*—produced; *kala*—musical sound; *vaśa*—the enchantment; *sarva*—of all; *cara*—moving; *acara*—and non-moving entities; *vaṁśa*—family; *mahita*—glorified; *pitṛ*—of the father; *sindhu*—of the ocean; *sudhā-akara*—the flood of nectar; *ugra*—terrible; *naraka*—of hells; *gaṇa*—for the multitude; *yogya*—suitable; *vimukti*—liberation; *da*—granting; *ugra*—intense; *kiraṇa*—with effulgence; *mukha*—face; *dṛk*—eyes; *ruci*—beauty; *yuktida*—appropriate; *kṛṣṇa*—black; *subhaga*—beautiful; *jagat*—from the universe; *udgata*—gone; *dhāmaka*—to the spiritual abode; *kṛṣṇa*—Kṛṣṇa; *parama-tama*—taking as the most dear; *śastada*—chastising; *narmaka*—in jest; *śraddhita*—faithful; *manasi*—in the mind; *nibaddhavad*—as if bound; *āsita*—situated; *sat*—to the devotees; *hita*—granted; *karuṇa*—of mercy; *rasa*—mellow; *prativāsita*—resided; *dustara*—insurmountable; *bhaya*—rear; *jana*—the people; *śarmada*—granting auspiciousness; *su*—nicely; *smaya*—smiling; *pustaka*—in Vedic scriptures; *śata-śata*—in hundreds and hundreds; *su*—excellent; *stava*—in prayers; *dṛk*—sight; *jaya*—all glories.

O Gopāla whose pastimes please Your devotees, O Gopāla whose descent to the Earth has created spiritual narrations everywhere, O Gopāla whose virtues have no equal or superior, O Gopāla whose splendor defeats the splendor of a host of sapphires, O Gopāla dressed in a shining golden dhotī, O Gopāla whose qualities delight the ears, O Gopāla decorated with colorful jewels, O Gopāla whose victory over the demons delights Your friends, O Gopāla whose glories fulfill the world's desires, O Gopāla whose names, when even briefly glorified,

bring great pleasure, O Gopāla whose sweet flute music enchants all moving and non-moving living entities, O glistening nectar moon risen from the ocean of King Nanda's family and glorified everywhere, O Gopāla who liberated those who deserved a terrible hell, O splendid sun whose face delights the eyes, O Gopāla who filled this world with pleasure and then returned to Your own abode, O Gopāla who joked with playful words of rebuke, O Gopāla who resides, as if bound, in the hearts of the faithful, O Gopāla fragrant with kindness to the devotees, O Gopāla whose smile protects those filled with terrible fears, O Gopāla whose glances are glorified in hundreds and hundreds of prayers, all glories to You!

Text 5

surūpa-gaṇa-śekhara ruci-jitendranīleśvare
praśasta-guṇa-maṇḍale sakala-sampad-ākhaṇḍale
ananta-bala-vīryake vijita-duṣṭa-śauṭīryake
samasta-sukhada-kriye hṛdayam astu vaiṣṇī-priye

surūpa—of those who are beautiful; *gaṇa*—of the multitude; *śekhara*—the crown; *ruci*—splendor; *jita*—defeated; *indranīla*—of sapphires; *īśvare*—the monarch; *praśasta*—of excellent; *guṇa*—auspicious qualities; *maṇḍale*—the sphere; *sakala*—all; *sampad*—good-fortune; *ākhaṇḍale*—unbroken; *ananta*—unlimited; *bala*—prowess; *vīryake*—and heroism; *vijita*—defeated; *duṣṭa*—of the demons; *śauṭīryake*—pride; *samasta*—all; *sukhada*—granting happiness; *kriye*—activities; *hṛdayam*—the heart; *astu*—may be; *vaiṣṇī-priye*—who is fond of playing the flute.

Let my heart belong to Gopāla who is the crown of all handsome persons, whose splendor defeats the king of sapphires, who has a host of glorious virtues, who is the king of all opulences, whose power is limitless, who checks the demons' pride, whose pastimes please everyone, and who is fond of playing the flute.

Text 6

śṛita-vṛndāvana hita-vṛndāvana
avalokāmrta- bhṛta-lokāvṛta

śṛita—taken shelter; *vṛndāvana*—of Vṛndāvana; *hita*—welfare; *vṛndāvana*—of Vṛndāvana; *avaloka*—of the glance; *amṛta*—by the nectar; *bhṛta*—maintained; *loka*—by the people; *āvṛta*—surrounded.

O shelter of Vṛndāvana, O auspiciousness of Vṛndāvana, O Gopāla whose nectar glances are drunk by the people of Vṛndāvana!

Text 7

satyaṁ vṛndāvanam anu

sarvādṛśye pade sa-goṣṭhas tvam

vibhavasi satataṁ tadval

lokair ālokyase 'bhīkṣṇam

satyam—transcendental; *vṛndāvanam*—Vṛndāvana; *anu*—near; *sarva*—by everyone; *adṛśye*—visible; *pade*—at the place; *sa*—accompanied by; *goṣṭha*—the cowherd boys and calves; *tvam*—You; *vibhavasi*—are manifest; *satatam*—continually; *tadval*—to that extent; *lokaiḥ*—by the residents of Vṛndāvana; *alokyase*—are seen; *abhīkṣṇam*—continually.

O Gopāla, as You enter Vṛndāvana, you come with the cows and boys to a place where all can see You. The people gaze at You at every moment.

Text 8

snigdha-snigdha-svaka-bhṛti-kṛta-sukha

svarvat-parva-svajanuṣi kṛta-sukha

gacchad-yacchaj-jana-vṛta-maha-pada

tuṣyat-puṣyad-vraja-nṛpa-dhṛta-mada

rakṣaḥ-pakṣa-striyam anusṛtidada

asta-vyasta-sva-śakata-mṛdu-pada

bhargad-garga-prakaṭita-sad-abhidha

tarjaj-jarjan-madhu-dabhihati-vidha

varṇa-svarṇa-kraya-phala-sakuṭuka

śvaḥ-śvaḥ-śaśvat-sukha-mukharita-śuka

citrān-mitra-pracaya-carita-cita

bhakta-svakta-smita-bala-valayita

gacchad-vatsa-sthagana-kṛd-anugama

sadma-cchadma-pratinaya-dhṛta-śama
navya-sravya-krama-viharaṇa-raṇa
gavya-stavya-svayam apahr̥ti-pana
prasv-ahrasva-pratisita-sad-udara
vargya-svargya-dvaya-taru-gati-hara
tyakta-vyakta-klama-suvihṛd-avika
vṛndad-vṛnda-sva-vipina-vasatika

snigdha—affectionate; *snigdha*—friends; *svaka*—own; *bhṛti*—maintainence; *kṛta*—performed; *sukha*—happiness; *svarvat*—like the heavenly planets; *parva*—festival; *sva*—own; *januṣi*—in the birth; *kṛta*—performed; *sukha*—happiness; *gacchat*—going; *yacchat*—offering; *jana*—people; *vṛta*—gifts; *maha*—festival; *pada*—abode; *tuṣyat*—satisfied; *puṣyat*—flourishing; *vraja*—of Vraja; *nṛpa*—king; *dhṛta*—maintained; *mada*—joy; *rakṣaḥ-pakṣa-striyam*—the Rākṣasī Pūtānā; *anusṛti*—a post equal to that of Mother Yaśodā; *dada*—granting; *asta-vyasta*—inverted; *sva*—won; *śakata*—cart; *mṛdu*—delicate; *pada*—feet; *bhargat-garga*—Garga Acārya; *prakatita*—revealed; *sat*—transcendental; *abhidha*—names; *tarjat*—chastising; *jarjat*—criticising; *madhu*—the Madhu demon; *dabhihati-vidha*—killing; *varṇa*—of words; *svaṇa*—with the gold; *kṛaya*—purchasing; *phala*—fruit; *sa*—with; *kuṭuka*—eagerness; *svaḥ svaḥ*—day after day; *śaśvat*—continually; *sukha*—with happiness; *mukharita*—made eager to speak; *śuka*—Śukadeva Gosvāmī; *citrat*—astonishing; *mitra*—of friends; *pracaya*—with the multitude; *carita*—of pastimes; *cita*—a multitude; *bhakta*—devotees; *svakta*—annointed; *smita*—smile; *bala*—by Balarāma; *valayita*—embraced; *gacchat*—going; *vatsa*—calves; *sthaḡana*—concealment; *dṛt*—doing; *anugama*—following; *sadma*—abode; *chadma*—disguise; *pratinaya*—bringing back; *dhṛta*—held; *śama*—peace; *navya*—newly; *sravya*—caused to flow; *krama*—gradually; *vihaṛaṇa*—from the theft of the calves and boys; *raṇa*—joy; *gavya*—calves; *stavya*—praiseworthy; *svayam*—personally; *apahr̥ti*—taking away; *pana*—the contest; *prasu*—by the mother Yaśodā; *ahrasva*—very long; *pratisita*—bound; *sat*—transcendental; *udara*—abdomen; *vargya-svargya*—the demigods Nalakūvara and Maṇigrīva; *dvaya*—two taru—of trees; *gati*—the state; *hara*—delivering from; *tyakta*—abandoned; *vyakta*—manifested; *klama*—fatigue; *suvihṛt-avika*—fond of performing pastimes; *vṛndat*—wandering; *vṛnda*—cowherd companions; *sva*—own; *vipina*—in the forest; *vasatika*—staying.

O Gopāla who pleased Your affectionate relatives, O Gopāla who celebrated Your birthday with a festival like those in Svargaloka, O Gopāla to whom visitors gave many gifts, O Gopāla who delighted the happy and prosperous king of Vraja, O Gopāla who made the demoness Pūtana a follower of Your mother, O Gopāla whose soft feet overturned the cart, O Gopāla whose auspicious names were revealed by the shining Garga Muni, O Gopāla who easily killed the menacing Madhu demon, O Gopāla eager to purchase some

fruit with the golden coins of Your broken words, O Gopāla who day after day filled eloquent Śukadeva Gosvāmī with bliss, O Gopāla who enjoys many wonderful pastimes with Your cowherd friends, O Gopāla embraced by smiling Balarāma and Your devotees, O Gopāla who tried to solve the mystery of the wandering calves' disappearance, O Gopāla who to keep the peace returned home with calves that were Your disguised manifestations, O Gopāla who made a new stream of happiness flow from the theft of the cowherd boys and calves, O Gopāla who, personally returning the calves, defeated Brahma in the contest, O Gopāla whose belly Your mother bound with a long rope, O Gopāla who rescued Nalakūvara and Maṇigrīva from the fate of being trees, O Gopāla who enjoys pastimes without ever becoming tired, O Gopāla who wanders in the forest with Your friends,

Text 9

*janis tava janim mudām asṛjad ṛddhim ṛddhiḥ sphuṭam
sadā vihr̥tir uccakair vihr̥tim evam ekātmake
udañcati sudhāmbudhi-plava-rase mamajja vrajas
tataḥ prabalam ucchalaty api mamaj jur āśā daśā*

janīḥ—birth; *tava*—your; *janim*—birth; *mudām*—joy; *asṛjat*—created; *ṛddhim*—opulence; *ṛddhiḥ*—opulence; *sphuṭam*—manifested; *sadā*—eternally; *vihr̥tiḥ*—pastimes; *uccakaiḥ*—greatly; *vihr̥tim*—pastime; *evam*—in this way; *eka-ātmake*—having the same nature; *udañcati*—rising; *sudhā*—of nectar; *ambudī*—of the ocean; *plava-rase*—in the inundation; *mamajja*—became immersed; *vrajaḥ*—the residents of Vrajabhūmi; *tataḥ*—from that prabalam—intensely; *ucchalati*—arises; *api*—also; *mamat*—at one time; *juḥ*—of this old person; *āśā*—hope; *daśā*—condition.

Because Your birth created a birth of happiness, Your opulence opulence, and Your pastimes pastimes, and because Vraja became plunged in a rising ocean of nectar, intense hope now rises in this old man.

Text 10

*stavya-prabhābhāsa- navya-vrajāvāsa
vṛndāhvayāraṇya- vṛndānvayāganya-
narmācid-avrīḍa śarmācita-krīḍa*

stavya—glorious; *prabhā*—of the splendor; *ābhāsa*—the effulgence; *navya*—new;

vraja—in Vraja; *āvāsa*—residence; *vṛnda*—Vṛndāvana; *āhvaya*—named; *araṇya*—forest; *vṛnda*—of associates; *anvaya*—series; *agaṇya*—uncountable; *narma*—in joking; *acit*—material; *avrīda*—without embarrassment; *śarma*—auspiciousness; *ācita*—collected; *krīḍa*—pastimes.

O Gopāla who lives in glorious, splendid, ever-new Vraja, O Gopāla who without embarrassment plays and jokes with countless friends in the forest named Vṛndāvana, O Gopāla whose pastimes are happy and auspicious,

Text 11

govardhana-vṛndāvana-
yamunā-pulīnāṇi ramyāṇi
sukha-rūpasya ca bhavataḥ
sukhadāṇy asmān vimohayanti

govardhana—Govardhana Hill; *vṛndāvana*—the forest of Vṛndāvana; *yamunā*—of the Yamunā river; *pulīnāṇi*—sandy banks; *ramyāṇi*—delightful; *sukha*—of bliss; *rūpasya*—with a form; *ca*—and; *bhavataḥ*—of You; *sukhadāṇi*—pleasing; *asmān*—us; *vimohayanti*—enchants.

O form of bliss, beautiful Govardhana, Vṛndāvana, and the sandy banks of the Yamunā, which all gave great pleasure to You, bring us under their spell.

Text 12

vinunna-vatsaka vitunna-vatsaka
nigīrṇi-kṛd-baka vikīrṇi-kāraka

vinunna—performing pastimes; *vatsaka*—with the calves; *vitunna*—killed; *vatsaka*—Vatsāsura; *nigīrṇi-kṛt*—spat out; *baka*—Bakāsura; *vikīrṇi-kāraka*—killer.

O Gopāla who plays with the calves, O Gopāla who killed Vatsāsura, O Gopāla who, swallowed by Baka, forced him to spit You out,

Text 13

nāścaryāṇi sa bhavān yadāśu vidadhe vyomāsure vyomatāṇi

meṣa-steya-vidhāna-bālya-vihṛtau stena-cchalam gacchati
kintu svādika-sarva-gīrṇi-kṛd-aghām kṛtvānaghām nirmame
yad dāmādika-mitra-citram idam adhyāste sadā man-manah

na—not; *āścaryam*—astonishing; *saḥ*—He; *bhavān*—You; *yadā*—when; *āśu*—quickly; *vidadhe*—placed; *vyomāsure*—within Vyomāsura; *vyomatām*—liberation; *meṣa*—lambs; *steya*—theft; *chalam*—on the pretext; *gacchati*—going; *kintu*—but; *sva*—Yourself; *ādika*—and others; *sarva*—all; *gīrṇi-kṛt*—swallowed; *aghām*—by Aghāsura; *kṛtvā*—having made; *anaghām*—pure and sinless; *nirmamae*—constructed; *yat*—which; *dāma*—of Dāmā; *ādika*—and other; *mitra*—friends; *citram*—the astonishment; *idam*—this; *adhyāste*—becomes fixed; *sadā*—continually; *mat*—my; *manah*—mind.

It is not wonderful that You quickly pushed into the void the demon Vyomāsura, who pretended to join the boys' game of stealing lambs, or that when Aghāsura swallowed You and everyone else, You made him pure and sinless, although these were a great wonder for Dāmā and Your other friends. May my mind be always fixed on these pastimes!

Text 14

arbhakāluñcaka- vidhi-dhī-vañcaka
kṛpayāmarṣaka anugākarṣaka

arbhaka—the boys; *aluñcaka*—stealing vidhi—of Gopāla Brahmā; *dhī*—the intelligence; *vañcaka*—tricking; *kṛpayā*— with mercy; *amarṣaka*—considering; *anuga*—of Your followers; *ākarṣaka*—attractive.

O Gopāla who, when Brahmā stole the cowherd boys, tricked him and bewildered his intelligence, O Gopāla whose thoughts are filled with mercy, O Gopāla who attracts Your followers,

Text 15

yad api vraja-nija-mitrāṇy
apaharamāṇo vidhir vyadhān māyām
tad api dadad vraja-bhaktim
tasmīns tvam asi kṣamā-kṛpā-pūrṇaḥ

yat api—although; *vraja*—of Vrajabhūmi; *nija*—Your own; *mitrāṇi*—friends; *apaharamānaḥ*—stealing away; *vichitḥ*—Brahmā; *vyadhat*—placing; *māyām*—illusory potency; *tat api*—nevertheless; *dadat*—granting; *vraja*—of the residents of Vraja; *bhaktim*—the pure devotional service; *tasmin*—to him; *tvam*—You; *asi*—are; *kṣama*—indulgence; *kṛpā*—and mercy; *pūrṇaḥ*—full of.

O Gopāla filled with the mercy and forgiveness, even though Brahmā, displaying his illusory potency, stole away Your vraja-friends, still, You give him vraja-bhakti.

Text 16

*vijita-kareṇu- sthiti-nija-dhenu-
vraja-dhṛta-reṇus tvam asi sa-veṇuḥ*

vijita—defeated; *kareṇu*—of the elephant; *sthiti*—state; *nija*—Your own; *dhenu*—of cows; *vraja*—assembly; *dhṛta*—held; *reṇuḥ*—the dust; *tvam*—you; *asi*—are sa— with; *veṇuḥ*—the flute.

O Gopāla, holding the flute, and covered by the dust raised by Your cows, Your walking defeats the graceful movements of the elephant.

*phani-hrada-gāmin viṣa-hati-kāmin
svayam atha tasmin patana-tarasvinn
ahipati-yuddhvā yuva-ratha-ruddhvā
naṭana-parāstaṁ bhrama kuruthās taṁ
davitam akārśir iti nutir ārsī*

phani—of the Kāliya serpent; *hrada*—the lake; *gāmin*—entering; *viṣa*—the poison; *hati*—the removal; *kāmin*—desiring; *svayam*—personally; *atha*—then; *tasmin*—in that; *patanatarasvin*—diving into; *ahi*—pati—with the king of the serpents; *yuddhvā*—having fought; *yuva-ratha*—the strong health; *ruddhvā*—having broken; *naṭana-para-* fond of nice dancing; *astam*—the serpent; *bhrama*—bewilder; *kuruthaḥ*—please do; *taṁ*—him; *davitam*—going far away; *akārśiḥ*—you performed; *iti*—thus; *nutiḥ*—the prayer; *ārsī*—of the sages.

“O Gopāla who went to the serpent's lake, O Gopāla who wished to destroy the poison, O Gopāla who dove into the water, O Gopāla who, fighting with

the king of serpents, broke his strength and charmingly danced on him, bewildered him, and made him go away!" This was the sages' praise.

Text 17

*anudinam atha cāraṁ cāram ātmīya-dhenūr
akhila-vipina-lakṣmī rañjayan kañja-netra
naṭana-paṭimabhis taṁ kālīyaṁ mūrdhni mṛdanais
tapana-duhitṛ-gartam nirviśāpaṁ cakārtha*

anudinam—every day; *caram caram*—repeatedly travelling; *ātmīya*—Your own; *dhenuḥ*—cows; *akhila*—all; *vipina*—of the forest; *lakṣmīḥ*—the goddesses of fortune; *rañjayan*—delighting; *kañja*—lotus; *netra*—eyed; *naṭana*—of dancing; *paṭimabhiḥ*—with the sharpness; *taṁ*—him; *kālīyam*—Kālīya; *mūrdhni*—on the head; *mṛdan*—crushing; *tapana-duhitṛ*—of the Yamunā river, the daughter of the sun god; *gartam*—the lake; *nirviśa*—of freedom from poison; *āpam*—the attainment; *cakārtha*—You performed.

Day after day herding Your cows, You please all the lotus-eyed forest-goddesses. O Gopāla, crushing Kālīya's head with the violence of Your dancing, You made the Yamuna free of poison.

Text 18

athavā

or

*gavanuga-khelaḥ sakhi-kṛta-melaḥ
samid-ativelaḥ khala-jayi-helaḥ
phaṇi-hrada-yātaḥ sphuṭa-viśa-ghāta-
prathana-saśātas tvam asi vibhātaḥ
phaṇipati-maste bahu-mani-śaste
'jani śata-haste naṭana-bharas te
sa-parikarāgas- kara-khara-nāgaḥ
pravasana-rāga- śrita-hrada-bhāgaḥ
prabala-vilāsaḥ kṛta-tad-udāsaḥ*

gavanuga—with the cowherd boys; *khelaḥ*—performing pastimes; *sakhi*—with Your friends; *kṛta*—performed; *melaḥ*—meeting; *samit*—fight; *ati*—very; *velaḥ*—leisure; *khala*—the demons; *jayi*—defeating; *helaḥ*—with ease; *phaṇi*—of the Kāliya serpent; *hrada*—to the lake; *yātaḥ*—gone; *sphuṭa*—manifested; *viśa*—poison; *ghāta*—removing; *prathana*—manifest; *sa*—with; *śātaḥ*—jubilation; *tvam*—You; *asi*—are; *vibhātaḥ*—manifest; *paṇi-pati*—of Kāliya, the king of the serpents; *maste*—on the hoods; *bahu*—many; *maṇi*—with jewels; *śaste*—splendidly decorated; *ajani*—manifested; *śata-haste*—with hundreds of hods, *naṭana*—of dancing; *bharaḥ*—the burden; *te*—Your; *sa*—with; *parikara*—followers; *agaskara*—sinful; *khara*—formidable and dangerous; *nāgaḥ*—serpent; *pravasana*—exile; *rāga*—beauty; *śrita*—sheltered; *hrada*—of the lake; *bhāgaḥ*—good fortune; *prabala*—great; *vilāsaḥ*—pastimes; *kṛta*—performed; *tat-udāsaḥ*—free from cares; *śrita*—situated in; *nija*—own; *vāsaḥ*—abode; *sphura*—please become manifest; *mṛdu*—sweet; *hādah*—with a smile.

O Gopāla who meets Your cowherd friends, sports with them and playfully fights with them, who easily defeats the demons, who went to the serpent's lake, who became happy when the poison was gone, You shine with great splendor! O Gopāla whose dancing weighed heavily on the serpent's hundreds of splendidly jeweled hoods, who exiled the dangerous, sinful snake and his followers and thus made the lake beautiful, who performs great pastimes, who free of all cares, who resides in Your own abode, please manifest your sweet smile to me!

Text 19

jalam anu viśa-vahniṁ suṣṭhu nirvarṇya tarhi
sthalam anu vana-vahnir yena nirvāpyate sma
tad-ubhaya-kṛta-dāham goṣṭham apyā sma dṛṣṭyā
racitam amṛta-siktaṁ taṁ bhavantam bhajāmi

jalam—the water; *anu*—in relation to; *viśa*—of poison; *vahniṁ*—the burning; *suṣṭhu*—nicely; *nirvarṇya*—having extinguished; *tarhi*—then; *sthalam*—the land; *anu*—in relation; *vana*—of the forest; *vahniḥ*—the fire; *yena*—by whom; *nirvāpyate*—is extinguished; *sma*—in the past; *tat*—that; *ubhaya*—both; *kṛta*—performed; *dāham*—fires; *goṣṭham*—Vṛndāvana; *apyā*—returning to; *sma*—in the past; *dṛṣṭyā*—with your glance; *racitam*—created; *amṛta*—of nectar; *siktaṁ*—shower; *taṁ*—to Him; *bhavantam*—You; *bhajāmi*—I worship.

O Gopāla who extinguished the burning poison in the water, who

extinguished the forest fire on the land, and who, having extinguished both fires, returned to Vraja and with a glance created a great shower of nectar, I worship You.

Text 20

*vṛndāvana-paśu- vṛndāvana-sukha-
sandānita-śubha- kandaśaya jaya*

vṛndāvana—of Vṛndāvana; *paśu*—the cows; *vṛndāvana*—of Vṛndāvana; *sukha*—with happiness; *sandānita*—bound; *śubha*—auspicious; *kanda*—of clouds; *āśaya*—like an abode; *jaya*—all glories.

O source of auspiciousness, happiness, and protection for Vṛndāvana's cows, all glories to You!

Text 21

*dhenūnām parirākṣaṇāya viharan dhinvan svabandhūn vadham
kurvan dhenuka-rākṣasasya vidadhad dhāmāgatiṁ ca kramāt
ṣaṣṭhe 'bde 'pi mukhādi-sauṣṭhava-rucā kaisora-juṣṭa-śriyam
puṣṭi-kṛtya dṛśām hare vara-dṛśām dhinvan gatiṁ nandasi*

dehunūnām—of the cows; *parirākṣaṇāya*—for the protection; *viharan*—performing pastimes; *dhinvan*—delighting; *sva*—own; *bandhūn*—friends; *vadham*—the killing; *kurvan*—performing; *dhenuka-rākṣasasya*—of the demon Dhenuka; *vidadhat*—displaying; *dhāma*—tha abode; *āgatiṁ*—the arrival; *ca*—and; *kramāt*—gradually; *ṣaṣṭhe*—in the sixth; *abde*—year; *api*—and; *mukha*—of the face; *adi*—and other parts of the body; *sauṣṭhava*—excellent; *rucā*—beauty; *kaisora-juṣṭa*—of youth; *śriyam*—beauty; *puṣṭi-kṛtya*—having increased; *dṛśām*—of the eyes; *hare*—O Gopāla Hari; *vara-dṛśām*—of the beautiful-eyed gopīs; *dhinvan*—delighting; *gatiṁ*—the destination; *nandasi*—happily.

Protecting the cows, playing, delighting Your friends, killing Dhenukāsura, showing Your own spiritual abode to the cowherds, gradually manifesting full beauty of Your youth with the splendor of Your face and all limbs in Your sixth year, and delighting the eyes of the beautiful-eyed gopīs with Your beauty which is the goal of life, You were always joyful.

Text 22

vallabha-nartana mallabha-vartana
bilva-phalādhika- mil-lasitādhika
paśv-anukṛd-dravad- aśva-sama-drava
valgad-anargala- varga-nirargala
pūrvaja-hāraka- dhurvaṇa-kāraka
vṛddha-dava-kṣaya- kṛd-dhaya-kṛd-daya

vallabha—with Your dear friends; *nartana*—dancing; *mallabha-vartana*—wrestling; *bilva*—bilva; *phala*—fruits; *ādhika*—etc.; *mit*—column; *lasita*—played; *adhika*—more; *paśu*—cows; *anukṛt*—imitating; *dravat*—running; *aśva*—horses; *sama*—like; *drava*—running; *valgat*—jumping; *anargala*—without impediment; *varga*—community; *nirargala*—without restraint; *pūrvaja*—elder brother; *hāraka*—stealing; *dhurvana*—destruction; *kāraka*—performing; *vṛddha*—expanded; *dava*—of the forest fire; *kṣaya*—removal; *kṛt*—performed; *dhaya*—drinking us; *kṛt*—performed; *daya*—mercifully.

O Gopāla who dances, fights, and plays throwing the bilva and other fruits with your friends, O Gopāla who would imitate the cows and run like the horse, O Gopāla who would jump without any restraint, O Gopāla who killed the demon that kidnaped Your elder brother, O Gopāla that mercifully drank up the great forest-fire,

Text 23

sā sakhibhiḥ tava līlā
spardhā-baddheva budhyate deva
tasyām tava dava-pānam
vyanakti teṣām sukhāya tām sarvām

sā—that; *sakhibhiḥ*—with friends; *tava*—Your; *līlā*—pastimes; *spardhā*—with competition; *baddha*—bound; *iva*—as if; *budhyate*—is understood; *deva*—O Gopāla; *tasyām*—among those pastimes; *tava*—Your; *dava*—of the forest-fire; *pānam*—the drinking; *vyanakti*—is manifested; *teṣām*—of them; *sukhāya*—for the happiness; *tām*—that; *sarvām*—all.

O Gopāla, Your pastimes with Your friends, which seem bound with rivalry, and in the midst of which You swallowed a forest fire, are only for their

pleasure.

Text 24

mādhavābhinnavad-uṣmatāminna
vāridāsakta-kālatārakta
śāradāgaṇya-līlayāpaṇya
citra-hemanta-śobhayānanta

mādhava—than spring; *abhinna*—non-different; *vat*—as if; *uṣmatā*—summer; *aminna*—impetuous; *vārīda*—to the monsoon season; *āsakta*—attached; *kālatā*—according to the season; *rakta*—playful; *śārada*—in autumn; *agaṇya*—uncountable; *līlayā*—with pastimes; *apaṇya*—whose glories as are too great to be adequately praised; *citra*—astonishing; *hemanta*—of winter; *śobhayā*—with beauty; *ananta*—unlimited.

O Gopāla charming as spring, O Gopāla passionate at summer, O Gopāla who loves the monsoon season, O Gopāla who is playful in any season, O Gopāla who perform limitless indescribable pastimes in the autumn, O Gopāla unlimitedly shining with the wonderful beauty of winter!

Text 25

pāvikārabdha- kākālī-labdha-
moda-jīvastha- kṣobhita-prastha

pāvika—splendid; *ārabdha*—begun; *kākālī*—sweet musical sound; *labdha*—attained; *moda*—jubilation; *jīvastha*—living entities; *kṣobhita*—agitated; *prastha*—expanded.

O Gopāla whose splendid, sweet music makes the living entities wild with bliss!

Text 26

muhur muhur api sphurad-vibhavam ātma-veṇu-kvaṇam
vilakṣaṇatayā dadhat parama-śikṣayā svīyayā
sa-cetanam acetanam vicalitam mithāḥ sandadhe

bhavān iti purā katham bhavati yauvatam vācitam

muhuh muhuh—at every moment; *api*—also; *sphurat*—manifest; *vibhavam*—glory; *ātma*—own; *veṇu*—of the flute; *kvaṇam*—the sound; *vilakṣaṇatayā*—multifarious; *dadhat*—giving; *parama*—great; *śikṣayā*—instructions; *svīyayā*—own; *sacetanam*—conscious; *acetanam*—and unconscious entities; *vicalitam*—agitated; *sandadhe*—grants; *bhavān*—You; *iti*—thus; *purā*—formerly; *katham*—ah!; *bhavati*—are; *yauvatam*—the young gopīs; *vācitam*—caused to speak.

The gopīs said, “O Gopāla! Again and again manifesting the supreme instructions of Your flute’s glorious music You make all the conscious and unconscious living beings tremble with love!”

Text 27

indraka-makha-kṛti-khaṇḍana
sundara-giri-sava-maṇḍana
bandhura-para-tanu-saṅjana
bandhu-nikara-mada-raṅjana
aṅjita-giri-paritaḥkrama
saṅcita-nija-jana-sambhrama
aṅga-valita-nija-mandira
saṅga-milita-lasad-indira
bhaṅgura-hṛdaya-purandara-
bhaṅgada-vilasita-sundara
unnata-giri-samudañcaka
nunna-jalada-viṣa-vañcaka
kiñca surapa-nati-sat-kṛpa
siñcad-amara-gaṇa-san-nṛpa

indraka—for Gopāla Indra; *makha*—the sacrifice; *kṛti*—the activity; *khaṇḍana*—breaking; *sundara*—beautiful; *giri*—for Govardhana Hill; *sava*—with a sacrifice; *maṇḍana*—decoration; *bandhura*—beautiful and three-fold bending; *para*—transcendental; *tanu*—form; *saṅjana*—development; *bandhu*—of friends; *nikara*—multitude; *mada-raṅjana*—delighting; *aṅjita*—worshiped; *giri*—Govardhana Hill; *paritaḥkrama*—circumambulating; *saṅcita*—assembled; *nija-jana*—own associates;

sambrama—reverence; *aṅga*—form; *valita*—manifested; *nija*—own; *mandira*—temple; *saṅga*—contact; *milita*—assembled; *lasat*—splendid; *indira*—beauty; *bhaṅgura*—crooked; *hṛdaya*—at heart; *purandara*—Indra; *bhaṅgada*—breaking; *vilasita*—splendid; *sundara*—beautiful; *unata*—lofty; *giri*—Govardhana Hill; *samudañcaka*—lifting; *nunna*—dispatched; *jalada*—clouds; *viṣa*—harm; *vañcaka*—removing; *kiñca*—furthermore; *surapa*—Indra, king of the demigods; *nati*—obeisances; *sat*—transcendental; *kṛpa*—mercy; *siñcat*—sprinkling; *amara*—of the demigods; *gaṇa*—of the multitude; *sat*—transcendental; *nṛpa*—monarch.

O Gopāla who stopped the sacrifice for Indra, O Gopāla decorated for the splendid sacrifice for Govardhana Hill, O Gopāla whose form is graceful, O Gopāla who delights Your friends, O Gopāla who circumambulated the hill, O Gopāla who made Your people offer respect to Govardhana, O Gopāla who appeared as the hill, O splendid, handsome Gopāla, O Gopāla whose brilliant beauty has pacified the crooked-hearted Indra, O Gopāla who lifted the tall hill, O Gopāla who neutralized the rainclouds' poison, O Gopāla to whom Indra offered obeisances, O Gopāla who was merciful to Indra, O King of the cows to whom the demigods performed abhiseka!

Text 28

*pitṛādyam svābhivādyam kulam amara-pater yājakaṁ tena tantrā-
vājñtām cāvamṛśya pratihata-sahanas tasya yajñam vilumpan
tad vṛṣṭim klišṭa-sṛṣṭim dṛśi vidadhad-alabdhādrim apy agra-haste
yas tam naḥ śastam avyād vraja-jana-śaraṇam sa svayam tatra tatra*

pitṛ—father; *ādyam*—and others; *sva*—own; *abhivādyam*—offered respectful obeisances; *kulam*—community; *amara-pateḥ*—of Indra, the king of the demigods; *yājakaṁ*—offering sacrifices; *tena*—by Him; *tantra*—of the scriptures; *avājñatām*—disregarding; *ca*—and; *avamṛśya*—reflecting; *pratihata*—checked; *sahanah*—strength; *tasya*—his; *yajñam*—sacrifice; *vilumpan*—stopping; *tat*—that; *vṛṣṭim*—rain; *klišṭa*—of distress; *sṛṣṭim*—the cause; *dṛśi*—in sight; *vidadhat*—placing; *alabdhā*—unattained; *adrim*—Govardhana Hill; *api*—even; *agra*—on the edge; *haste*—of the hand; *yaḥ*—who; *naḥ*—to us; *śastam*—auspicious; *avyāt*—may protect; *vraja*—of Vrajabhūmi; *jana*—of the residents; *śaraṇam*—the shelter; *saḥ*—He; *svayam*—personally; *tatra tatra*—everywhere.

May He who, speaking to His father and others, rejected the Indra-yajña as opposed to the Vedic scriptures, stopped the sacrifice and, seeing rain bringing great suffering, placed a hill on the tip of His finger and became the shelter of Vraja's people, protect us!

Text 29

divijābhiṣeka- kalitātireka
sukhasād-atīva- kṛta-sāga-jīva

divija—by the Indra, demigods and the surabhi cow; *abhiṣeka-kalita*—bathing ceremony; *atireka*—extensive; *sukhasāt*—completely happy; *atīva*—greatly; *kṛta*—performed; *sa-aga*—offensive; *jīva*—life.

O Gopāla crowned by the Indra, demigods and the surabhi cow in a coronation-bathing ceremony, O Gopāla to whom Your offensive adversary surrendered with life and soul,

Text 30

tvam amara-patibhiḥ siktah
samajani sattvam samastam utsiktam
yatra parasparam antah
snigdhī-bhāvān mudā digdham

tvam—you; *amara*—of the demigods; *patibhiḥ*—by the leaders; *siktah*—sprinkled; *samajani*—appears; *sattvam*—transcendental existence; *samastam*—complete; *utsiktam*—elevated; *yatra*—where; *parasparam*—mutually; *antah*—within the heart; *snigdhī-bhāvāt*—because of the state of transcendental love; *mudā*—with joy; *digdham*—annointed.

Then You were bathed by the main demigods, Your eternal position became perfectly manifest, and everyone's heart became anointed with love and joy.

Text 31

varuṇāhṛta-pitr- karuṇātad-avitr-
caritārcita-guṇa- saritāsu-nipuṇa

varuṇa—by Varuṇa; *āhṛta*—stolen; *pitṛ*—father; *karuṇā*—mercifully; *atat*—from that; *avitr*—the protector; *carita*—pastime; *arcita*—worshipped; *guṇa*—transcendental quality; *sarita*—the state of giving protection; *asu*—life; *nipuṇa*—expert.

O Gopāla who mercifully protected Your father when he was kidnapped by Varuṇa, O Gopāla who is worshipped because You expertly give protection to Your devotees!

*tad-upāhṛta-cara- sad-upāyana-vara-
sahitāgati-kara sahitāñcita-tara-
janakād avagata- janakāmada-tata-
vibhayākrama-dhara vibhavāspada-tara-
nayanānvaya-kṛti- nayanānvaya-bhṛti-
valitāñcita-pada- kalitākhila-mada*

tat—that; *upāhṛta*—offered; *cara*—going; *sat*—transcendental; *upāyana*—gifts; *vara*—excellent; *sahita*—with; *āgati*—arrival; *kara*—performing; *sahita*—accompanied; *añcita*—gone; *tara*—very much; *janakāt*—from Your father; *avagata*—understood; *janaka*—of the father; *amada*—freedom from doubts; *tata*—expanded; *vibhaya-krama*—freedom from fear; *dhara*—holding; *vibhava*—of all opulence; *āspada*—abode; *tara*—excellent; *nayana*—of the eyes; *anvaya*—multitude; *kṛti*—activity; *nayana*—of the leaders of the universe; *anvaya*—of the multifude; *bhṛti*—the maintainer; *valita*—manifested; *ancita*—beautiful; *pada*—lotus feet; *kalita*—performed; *akhila*—of everyone; *mada*—joy.

O Gopāla who returned with Your father from Varuṇa-loka, O Gopāla who understood Your father's doubts, O Gopāla whose eyes are the abode of transcendental glory, O maintainer of the maintainers of the universe, O Gopāla whose graceful lotus feet delight everyone!

Text 32

*taruṇāruṇa-kañja-locanam
varuṇāhṛta-tāta-mocanam
nija-loka-vilokam āśraye
nija-loka-dṛśas tam āśraye*

taruṇa—young; *aruṇa*—reddish; *kañja*—lotus flower; *locanam*—eyes; *varuṇa*—by Varuṇa; *āhṛta*—taken; *tata*—father; *mocanam*—releasing; *nija*—own; *loka*—abode; *vilokam*—granting a glimpse; *āśraye*—I take shelter; *nija*—own; *loka*—abode; *dṛśaḥ*—seeing; *tam*—of Him; *āśraye*—I take shelter.

I take shelter of He whose eyes are red lotus flowers, who rescued His father from Varuṇa, and who showed to His people His own abode.

Text 33

*raṅgada-haimana- saṅga-śanais tana-
vastra-dhṛta-krama- śastra-hṛta-klama*

raṅgada—delightful; *haimana*—of the hemanta season; *saṅga*—by the contact; *śanaiḥ*—gradually; *tana-vastra*—garments; *dhṛta*—held; *krama*—succession; *śastra*—with prayers; *hṛta*—removed; *klama*—fatigue.

O Gopāla who, as the time gradually turned into the hemanta season, stole the gopīs' garments and was pleased by their prayers,

*banhitakaiś cira-laṅghita-śaiśira
śandada-kandala-nandaka-sandalad-
aṅkaga-ṣaṭpada-ṭaṅkaṇa-sat-pada-
puṣpa-gaṇa-kṣaṇa duṣparśa-lakṣaṇa-
śuṣma-samujjvalad-uṣma-milat-bala-
laṅghaka-sad-vana-saṅgha-samardhana*

banhitakaiḥ—greatly; *cira*—for a long time; *laṅghita*—passed; *śaiśira*—the winter; *sandala*—auspicious; *kandala*—from the cheeks; *nandaka*—delightful; *sandalat*—blossoming; *aṅkaga*—extending to the lap; *ṣaṭpada*—bumble-bees; *ṭaṅkaṇa*—binding; *sat*—transcendental; *pada*—to the feet; *puṣpa-gaṇa-kṣaṇa*—a great garland; *duṣparśa*—with a slight touch; *lakṣaṇa*—characteristic; *śuṣma*—like the sun; *samujjvalat*—blazing; *uṣma*—with heat; *milat*—meeting; *bala*—strength; *laṅghaka*—from the offensive demons; *sat-vana-saṅgha*—the residents of Vṛndāvan; *samardhana*—protecting and causing to prosper.

O Gopāla who, as it gradually became winter was decorated with a great garland of delightful blossoming flowers reaching from Your auspicious cheeks to Your waist, touching Your feet, and filled with bumblebees, O Gopāla who with great strength and shining fury protects the people of Vraja,

mitra-gaṇelita-citraka-khelita

sañcita-sat-taṭa-rañjita-tad-vaṭa

mitra—of friends; *gaṇa*—with the multitude; *ilīta*—requested; *citraka*—wonderful; *khelita*—performing pastimes; *sañcita*—collected; *sat*—auspicious; *taṭa*—sides; *rañjita*—delighted; *tat*—that; *vaṭa*—banyan tree.

O Gopāla who invents many wonderful games at the request of Your friends, O Gopāla who happily plays with them at the foot of the great banyan tree,

*sundara-dṛk-smīta- kunda-jit iṅgita-
saṁhita-sac-chala- raṁhita-sad-bala-
saṁhata-pāṭava- jaṁhata-dānava
bhīta-suhṛj-java- pīta-br̥had-dava*

sundara—beautiful; *dṛk*—eyes; *smīta*—smiling; *kunda*—the kunda flowers; *jit*—defeating; *iṅgita*—signal; *saṁhita*—assembled; *sat*—of devotee; *chala*—on the pretense; *raṁhita*—quick; *sat-bala*—strength; *saṁhata*—killed; *pāṭava*—cleverly; *jaṁhata*—fleeing; *dānava*—demon; *bhīta*—frightened; *suhṛt*—friends; *java*—quickly; *pīta*—swallowed; *br̥hat*—the great; *dava*—forest fire.

O Gopāla whose handsome eyes and smile defeat jasmine flowers, O Gopāla who intelligently killed the demon disguised as Your devotee, O Gopāla who, drinking a great forest fire, protected Your frightened friends,

*ambudhara-sravat- ambu-bharat-rava
raṅga-nibha-kṣiti- saṅga-ruci-sthiti-
vanya-nirīkṣaṇa- dhanyatama-kṣaṇa
lakṣa-saraḥ-śuci- pakṣa-śarat-ruci-
vistṛti-sasṛjha- viśmṛta-bhṛd-gr̥ha
sarva-samanvaya- parva-kṛd-anvaya
veṇv-anuvādana- dhenv-anusādana*

ambudhara—cloud; *sravat*—sprinkling; *ambu*—water; *bharat*—holding; *rava*—thundering sounds; *raṅga*—dancing arena; *nibha*—appearing like; *kṣiti*—earth; *saṅga*—touching; *ruci*—splendor; *sthiti*—place; *vanya*—in the forest; *nirīkṣaṇa*—sight; *dhanyatama*—most auspicious; *kṣaṇa*—moment; *lakṣa*—thousands; *saraḥ*—

with small lakes; *śuci*—glistening; *pakṣa*—part; *śarat*—of autumn; *ruci*—splendor; *vistṛti*—expansion; *sa-spr̥ha*—desiring; *vismṛta*—forgotten; *bhṛt-gr̥ha*—homes; *sarva*—all; *samanvaya*—these reasons; *parva*—festival; *kṛt*—performing; *anvaya*—followers; *veṇu*—flute; *anuvādana*—playing; *dhenu*—the cows; *anusādana*—resting.

O Gopāla whose voice is the thunder of monsoon clouds, O Gopāla who in a wonderful manner glanced at the beautiful forest, which was like a dancing arena, O Gopāla whose desires were aroused by the splendor of autumn, which made the land glisten with thousands of lakes, O Gopāla who forgot Your home, O Gopāla who enjoyed a festival with Your friends, O Gopāla who played a flute as Your cows rested,

Text 34

dhārṣṭyam̐ bata veṇor yaḥ
karṣati dūrād vimānāni
śīlam̐ tava madhurimṇaḥ
stabhnāty amarīs tataḥ patantīr yaḥ

dhārṣṭyam—boldness; *bata*—O; *veṇor*—of the flute; *yaḥ-who*; *karṣati*—attracts; *dūrāt*—from a great distance; *vimānāni*—airplanes from the upper planetary systems; *śīlam*—character; *tava*—of Your; *madhurimṇaḥ*—of the heavenly planets; *tataḥ*—from that; *patantīr*—falling; *yaḥ*—who.

O Gopāla, the arrogance of Your flute attracts the demigods on the celestial airplanes from far away, and Your sweetness stuns the demigoddesses and makes them fall from their airplanes.

Text 35

ambikāvanya- yātrayā dhanya
līlayāgaṇya tātakhāt-phanya-
prākṛd-agaṇya- kārītāpaṇya
horikā-raṅga- gopikā-saṅga-
bhāvitāsaṅga khelitābhaṅga-
yoṣid-ātaṅga- kārītāsaṅga-
dhāvabhāk-śaṅkha- cūdakāśaṅkha-

dāraṇāt pañka- nāśanānañka

ambikā-vanya—to Ambikāvana; *yātrayā*—by the excursion; *dhanya*—opulent and auspicious; *līlayā*—by pastimes; *agaṇya*—uncountable; *tāta*—Your father; *khāt*—swallowing; *phanya*—serpent; *prākṛt*—devouring; *agaṇya*—not to be noticed; *kāritā*—for the state of causing; *paṇya*—glorious; *horika*—of the Holi festival; *raṅga*—celebration; *gopikā*—with the gopīs; *saṅga*—association; *bhāvita*—in the future; *asaṅga*—separation; *khelitā*—pastimes; *bhaṅga*—disrupting; *yoṣit*—the gopīs; *ātāṅga*—distressing; *kāritā*—causing; *asaṅga*—separation; *bhāva-bhāk*—fleeing; *śaṅkhacūḍaka*—of Śaṅkhacūḍa; *śaṅkha*—conch-shell jewel; *dāraṇāt*—from taking; *pañka*—impurity; *nāśana*—removed; *anañka*—pure.

O Gopāla who went on a pilgrimage to Ambikāvana, O auspicious and opulent Gopāla, O Gopāla who enjoys limitless pastimes, O glorious Gopāla who saved Your father from being swallowed by a serpent, O Gopāla who celebrated the Holi festival with the gopīs, although You were destined to be separated from them, O Gopāla, when Śaṅkhacūḍa interrupted Your pastimes, distressed the gopīs, and fled, You took his conch-shaped jewel and destroyed his sins,

Text 36

śṛṅgiṇī-vṛnda- cāraṇābunda-
kāraṇānanda bhāvinī-śanda-
gītikā-spanda līlatā-kanda
sarvathāmanda sarvakāskanda-
bhīṣitā-śaṇḍa- śaśvad-uddaṇḍa
ceṣṭayāriṣṭa- mārāṇākliṣṭa-
kāritāśiṣṭa- varṇanānviṣṭa

śṛṅgiṇī—of cows; *vṛnda*—herd; *cāraṇa-ābunda*—herding; *kāraṇa*—cause; *ānanda*—bliss; *bhāvinī*—of the gopīs; *śanda*—granting auspiciousness; *gītikā*—songs; *spanda*—dancing; *līlatā-kanda*—pastimes; *sarvatha-amanda*—the greatest; *sarvaka*—everyone; *askanda*—attacking; *bhīṣitā*—terrified; *śaṇḍa*—bull; *śaśvat*—continually; *uddaṇḍa*—terrific; *ceṣṭayā*—with the activities; *ariṣṭa*—of Ariṣṭasura; *mārāṇa*—by the killing; *akliṣṭa*—unhurt; *kārita*—the cause; *aśiṣṭ*—complete; *varṇana*—description; *anviṣṭa*—desired;

O Gopāla who was very happy to herd the cows, O Gopāla whose pastimes of music and dancing delighted the beautiful gopīs, O Gopāla who is the

greatest in all respects, O Gopāla who killed the fearful bull Ariṣṭa, who was repeatedly attacking everyone, O Gopāla the description of whose glorious pastimes brings great pleasure,

Text 37

kṛtvāriṣṭam riṣṭam

mudita-jñātiṣa-vṛti-śrīyā muditaḥ

vrajanam bhuvi kurvan sa

jayati jayakāra-vāra-sampannaḥ

kṛtvā—having performed; *ariṣṭam*—of Ariṣṭāsura; *riṣṭam*—the killing; *mudita*—jubilant; *jñātiṣa*—relatives; *vṛti*—the multitude; *śrīyā*—with the glory and opulence; *muditaḥ*—delighted; *vrajanam*—travelling; *bhuvi*—on the earth; *kurvan*—performing; *saḥ*—He; *jayati*—all glories; *jayakāra*—of words of glorification; *vāra*—with the multitudes; *sampannaḥ*—endowed.

All glories to Gopāla! After killing Ariṣṭa, He became pleased to see His jubilant relatives. He is glorified as He travels the Earth, performing His pastimes.

Text 38

surāri-hati-śaṁsana-prathita-kāṁsa-vidhvamsanaḥ

sudhī-bhava-hatau vidhir vividha-kīrti-bhāsām nidhiḥ

vidhi-prabhṛti-vāñchitam caraṇa-lāñchitam yasya tad

vrajasya nija-vamśajaḥ sphuratu naḥ sa vamsa-priyaḥ

surāri—the demons; *hati*—the killing; *śaṁsana*—the glorification; *prathita*—related; *kāṁsa*—of Kāṁsa; *vidhvamsanaḥ*—the destruction; *sudhī*—for the intelligent devotees; *bhava*—of repeated material existence; *hatau*—in the destruction; *vidhiḥ*—the ordinance; *vividha*—various; *kīrti*—of glories; *bhāsām*—of the splendor; *nidhiḥ*—the treasury; *vidhi*—by Lord Brahmā; *prabhṛti*—headed; *vāñchitam*—aspired; *caraṇa*—lotus feet; *lāñchitam*—marked; *yasya*—of whom; *tad*—therefore; *vrajasya*—of Vrajabhūmi; *nija*—own; *vamśa*—in the family; *jaḥ*—appeared; *sphuratu*—may become manifest; *naḥ*—before us; *saḥ*—He; *vamśa*—of the flute (or the relatives); *priyaḥ*—fond.

May Gopāla, the beloved of the flute, who is famous for killing the demons, who killed Kāṁsa, who is the destiny that destroys repeated birth and death for the intelligent, who is an ocean of the splendor of glory, whose footprints in Vraja Lord Brahmā and the other demigods yearn to attain, and who was born in a family of His own devotees, appear before us!